



I-7



Digitized by the Internet Archive
in 2015

THE
Missionary Magazine
AND
CHRONICLE.



HEATHEN TEMPLE IN THE HIMALAYAS, AT AN ELEVATION OF 12,000 FEET.

INDIA.

JOURNEY TO THE SNOWY RANGES OF THE HIMALAYA.

DURING the spring of the present year the Rev. J. H. Budden, of the Almora Mission, accompanied by Mr. Artopé, Assistant Missionary at Mirzapore, undertook a toilsome, and somewhat perilous journey among the Himalaya mountains, in order to visit the idolatrous shrines which pagan zeal has erected in those inhospitable regions, and to announce the message of mercy to the votaries of superstition by whom they are frequented.

Mr. Budden's journal, which we have reason to believe contains valuable information regarding the people who are in the habit of going on pilgrimage to these mountain temples, has not come to hand, but the following notices of the journey, communicated by Mr. Artopé, will be found interesting, as descriptive of some of the grandest scenes on the face of the globe, and which are comparatively unknown, excepting to the Hindoo devotee :—

"Having been taken ill last year of an inflammation of the bronchial passages, which became chronic, I was obliged to relinquish all native service for a time, and advised by the doctors to visit the colder climate of the hills; for which purpose I proceeded in March this year to Almora. At the time of my arrival at that place, Mr. Budden was about to go to Kidarnath and Budrinath, which places are in the snowy mountains of the Himalaya. I resolved to accompany him, partly on account of my health, and partly to afford any assistance in my power to Mr. Budden on the journey. I have tried to make a few sketches of the more remarkable spots, and I will, in addition, give you some description of them."

TREE JOGEE NARAIN.

"This is a place two marches from Kidarnath, and situated about 8000 feet above the sea; it is a little off from the direct road to Kidarnath, but many of the pilgrims visit this place before they go up to Kidar. According to the Hindoos, the name of this place originated thus: Three Jogees or Fakirs having come at a very remote age, to this place, and lived here for a time, and kindled a fire, which has never since been extinguished; it has now been burning for three Jugs, or 24,000 years. The fire is kept up in a house built in front of the temple, which stands in a paved yard, to which you have to descend ten or twelve steps. At one side of the principal temple are four small ones. Under one of these

latter is a Brahman, on a platform, performing some devotions. On the ground before him are a few brass vessels, filled with holy water and flowers, over which he is ringing a little bell, uttering, at the same time, with great rapidity, the names of various idols. On the other side of the large temple is a large tank, which has a spring below, and in which the pilgrims bathe; which done, they make their devotions in the temple, and bow before the everlasting fire, and besmear their forehead, chest, and arms with the ashes. In the foreground of the temple, as well as above it, against the hill, are the sheds erected for the pilgrims. Farther up the hill is the village Tree Jogee, consisting of between twenty and thirty houses. A little above the village, we pitched our tent, on a lovely green level spot, which was surrounded with beautiful trees. The hills all around are well wooded with toon, horse-chestnut, oak, and towards the summit with pine trees. The tops of these hills were still covered with snow. There are also some flourishing corn-fields about the village,—the crop appeared in a most luxuriant condition.

"In the afternoon we descended the long flight of steps leading down to the temple, to visit the pilgrims, who collected in good numbers around us, and listened with great attention to the preaching of the word of God. To a great many also we presented books. We were standing at the time opposite to the temple, and saw the fire burning in the house

at the temple. The Brahmins, of course, would not allow us to go down to the yard where the temples are, nor did we care for doing so. Hideous images were in front of the temple and cut in the walls. In the temple itself is a ling, or black stone, the object of devotion. All pilgrims, who visit this place, present some offering. One of our men, who earns four rupees a month, offered here four *ánás*, at Gaunu Koond eight *ánás*, as much at Kidarnath, and nine *ánás* at Budrinath, and, I believe, at some other place at least three *ánás*, so that he had offered one-half of his monthly wages to the temples. If superstition has such a power, how great the influence that the true faith of Christ ought to exercise on the hearts and lives of its professors!"

BHIM OODAR.

"We left Tree Jogee early on the next morning, and breakfasted at a place called Gauru Koond. Here is a hot spring, which flows into a tank of about twenty feet square. In this tank all pilgrims bathe, without any distinction of caste. Before bathing, every one, whose father and mother are dead, shaves his head and beard, and makes some offering for the dead. We could scarcely recognise some of our people after undergoing this operation, they presented so grotesque an appearance. The scenery from Gauru Koond to Bhim Oodar is exceedingly grand. The mountains are precipitous, and there are numerous cascades, one of which falls about a thousand feet perpendicularly down from a precipice, in a white line of spray—a truly magnificent object. The road winds along the side of the hills, sometimes cut into the rock, sometimes like a bridge built over a precipice, now close to the brink of the river, then eight hundred or a thousand feet above it; innumerable little streams shooting out from their sources, and tumbling down from rock to rock, on both sides of the glen, into the roaring and foaming river below. Occasionally you catch in front a glimpse of the enormous snowy mountain of Kedar, at the sight of which every other object is forgotten.

"About one o'clock, P.M., we reached our halting place, Bhim Oodar. There are a great number of natural caves in the rocks, which the pilgrims have improved by excavations, and these are used as resting-places for them, between Gauru Koond and Kidarnath.

A little beyond this is also a little level ground, which is used for the erection of huts, formed of branches of trees, at the season when the greatest concourse of pilgrims takes place; these, and the caves, are the means of protecting hundreds of the wretched pilgrims from the rigour of the climate, and of thereby preserving their lives. The natives call a cave Oodar, and have added Bhim; for they say that Rajah Bhim, with his host, occupied them for a time. The hills in the background are on the left side of the river Kedar Ganga. The glen is very narrow and precipitous, so much so that one could throw a stone across it to the other side of the hills. We shot a deer here across this glen, which was grazing on the other side. Considering that the mountains on each side are often nearly perpendicular, rising to the height of five or six thousand feet, it appears next to impossible that they could be clothed with beautiful forests up to the highest line of trees, but such is the case. There are oak, rhododendron, yam, and, towards the summit, pine and cypress trees. We pitched our tent close to this spot, but had a very narrow space on the slope of the hill for a lodging; however, by digging a little away from the side of the hill, we got as much room as the width of our tent required. Near to our pitching-ground there was a dangerous snow bridge, over which the pilgrims had to pass. This snow bridge was hollowed out beneath by a precipitous mountain stream, and over it was a narrow causeway, which slopes outward towards the roaring torrents below. The day before we arrived here, an old woman had slipped down this narrow path, and was instantly carried away by the torrent beneath a large bed of snow, where no human power could save her. We spoke to the Pandas or temple servants, whose business it is to look after the roads and bridges, concerning this accident, but they very coolly remarked that it was a piece of good fortune for this old woman, that she had thus died on her way to Kidarnath, having at once obtained salvation. As the summits of all the mountains around us were covered with snow, and much snow also in the bed of the river, it was very cold in the evening; and through the night. But having rolled a few large pieces of wood towards our tent, we made a huge

fire, which was a great comfort to us in this wilderness."

KIDARNATH.

"The roaring stream, on the brink of which we had pitched our tent, occasioned us a restless night. We breakfasted at eight, and started for Kidarnath. We left our tent and all the baggage at Bhim Oodar, as none of the pilgrims stay over night up at Kidarnath, on account of the excessive cold and accumulation of snow. We had to climb and walk over three or four miles of deep snow. We soon reached the limit of the forest line, where the character of the scenery undergoes a disagreeable change. Emerging from the beautiful forest, you enter the region of bleak rocks, covered with ice and snow. About twelve o'clock we arrived at an open valley, surrounded on three sides by huge mountains. In this glen the temple of Kidar stands. Half a mile before reaching the temple, we had to cross the Kedar Ganga, which issues out of the snow, and is only a very short distance visible, and then disappears again beneath the snow. Though this river is as cold as ice, yet a great many of the pilgrims bathe in it. A little further in advance, between the river and the temple, is a small house, built over a hot spring, in which all pilgrims bathe preparatory to their presenting themselves before their idol at the temple. The temple, which is dedicated to an incarnation of Seva, is a substantial edifice, built of stone handsomely carved. The top of the temple is surmounted by gilt balls, which give it a brilliant appearance. This present building has only recently been completed at the expense of Kajee Amer Sing and his family. The temple (see Engraving, page 249) stands about 12,000 feet above the sea, and the snowy mountain which overhangs it rises 12,900 feet more; the total altitude, therefore, of the Kidarnath Peak, is 24,900 feet above the sea. These mountains, the Pandas say, consist of gold and alabaster, on which Siva and his wife Parvati reside. When conversing with them about this fiction, they

said, that to sinful men these mountains appear to be nothing but snow and ice, but in reality they are gold. The scenery here is awe-inspiring; as far as the eye could reach nothing but snow, and ice, and huge glaciers. In the sketch you see, on both sides, in front of the temple, what appear to be little hillocks; these are the roofs of rows of houses still buried under ten to twelve feet of snow. In winter the temple is submerged in the same way. I have endeavoured to represent some pilgrims going up to Kedar, and among them a rich Hindoo, who is carried in a Jampán by four men. Another is carried in a basket on the back of a hill-man. Near the bridge is a blind man led by another. The most devoted of the pilgrims walk barefooted over the snow—so our Pandit did. The number of pilgrims visiting this place is in some years from fifteen to twenty thousand. A few annually devote themselves to destruction there, either by precipitating themselves from the summit of a particular rock, or by penetrating into the Himalaya till overwhelmed in the snow. The greater number of these pilgrims come from very distant places. Rajputáná, Gwalier, Panjab-ill. One man we met, who came from Cutch; he travelled through central India, up to Gangotri, down again to Sreenagar, thence to Kidarnath, and he said he intended to visit Budrinath, and down again to Allahabad, Benares, Gaya, to Juggarnath, from which place he intended to return home. He had already been more than seven months on his journey. He was an old man, and had seven children at home. The Rawal, or chief priest, of this temple is invariably a native of the Malabar coast, and the Lingam sect; he does not, however, live at Kidarnath, but at Okinath, three marches below that place. More than fifty villages belong to the temple, the revenues of which the Rawal draws. We did not stay long at Kidarnath, having got very wet feet from walking in the snow. About three o'clock we reached Bhim Oodar again in safety, but quite knocked up with fatigue."

MISSIONARY PROGRESS IN INDIA.

IN former numbers we have taken occasion to refer to the decisive testimony borne by the advocates of Hindooism to the fact, that not-

withstanding all their efforts to stay the progress and lessen the influence of Christianity, its great leading truths have, through the teaching of the Missionaries, become extensively known among the rising generation of India. Seeing that they cannot deny the evidence of facts, the friends of the ancient superstition now resort to the artful, but stale device of attacking the Christian faith with the weapons of the infidel writers of Europe.

In illustration of these remarks, we have the pleasure to give insertion to the following article, from the *Friend of India* of the 12th of August, ult., and nothing can be more satisfactory than the admissions made by the Hindoo writer, as quoted in the article, with regard to the actual progress of Christian light and knowledge :—

“A number of educated Hindoos, in despair of checking the progress of Christianity by the ordinary weapons of calumny and persecution, have resorted to the more civilized expedient of attacking its doctrines at the root. They have commenced the publication of a monthly periodical filled with extracts from infidel writers, which they are endeavouring to circulate as an antidote to the teaching of the Missionaries. We have not the slightest intention of admitting a polemical discussion into these columns, but we cannot allow the admissions with which they preface their objections to pass without a word of comment. They say:

“‘The vigorous exertions of the preachers of the gospel have tended to spread widely the knowledge of the Christian religion among the natives of India: *there can hardly be found an educated Hindoo that knows not something about it.* They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prices to successful essayists, and other *indirect* measures, they insidiously cause the youths of this country to be initiated in the doctrines of Christianity. The labours of the Missionaries, it must be confessed, have been in this respect, to a certain extent, crowned with success, though in producing conviction on the mind of the Hindoo population in regard to the soundness of the claims of their religion, they have not met with equally happy results. But when it is found that the acquaintance of the people with the subject of Christianity has grown so general, and that they have got it, with some enlightened exceptions, of course, through no other medium than that of its advocates, it is exceedingly desirable that they should be made aware of what is said against it by eminent men born and educated in countries

where the religion of Jesus is found to form the national faith.’

“It would scarcely be possible to bear stronger testimony to the zeal, activity, and success of the Missionary body than is contained in these few lines. They indicate a profound conviction on the part of the Hindoo community, that their strongholds are no longer impregnable, that the ground has been mined beneath their feet, and that the movement may commence at any moment which will terminate in the subversion of the system which they have surrounded with so many safeguards. The feeling of indifference almost approaching to contempt with which Missionary effort was once regarded, has given place to that vague alarm which is the forerunner of gratifying success. It is felt even by those who are most wedded to their own superstition, that the cause of which the Missionaries are the pioneers is advancing rapidly, and that with whatever rigour the external observances of Hindooism may be maintained, its vital strength is rapidly declining. They dare not rely upon the vigour of idolatrous attachment in the rising generation, and are consequently compelled to search for new weapons, and to place themselves in an attitude of defence, instead of depending solely upon the *vis inertia* which has so long befriended them. They occupy very much the position held by paganism in the time of Diocletian—not yet defeated, but fairly frightened into a fierce, spasmodic activity most favourable to the progress of truth. The admissions of weakness do not come from one quarter alone. We quoted recently from the *Bhaskur*, the statement of a moderate Hindoo

that the rising generation care nothing for the prejudices of antiquity. The Vedantists, who have themselves abandoned the essential peculiarities of Hindooism, are also beginning to feel that their attitude is insecure, and manifest a bitterness of spirit very different from the tone of triumph they at first assumed. There are signs on every hand that we are witnessing the beginning of the end.

"We make these remarks not so much for the benefit of our readers in India, to whom the facts are sufficiently patent, but for those in England who are of course able to perceive only the external signs of Missionary progress. We have observed with regret, that at the great May Meetings of the metropolis there was a disposition among some of the principal speakers to assume a defensive attitude in respect to Indian Missions, as if

they felt that the striking manifestations of improvement in the islands of the West Indies and the South Seas, in Africa and New Zealand, were wanting in Hindostan. Such an attitude is totally uncalled for, and proceeds, we believe, mainly from the difficulty of making Englishmen understand the enormous strength of circumstances—if we may be allowed the expression—which environs an old superstition long after it has lost its vitality. The forest is still standing, and they cannot from their distant point of view see that the trees have been marked, and the ground surveyed, and that nothing but the work of demolition remains to be accomplished. Meanwhile, it is well that they should learn from the mouths of Hindoos themselves, how far the cause which they have at heart has been silently yet steadily advancing."

POLYNESIA. MANGAIA.

FIRST IMPRESSIONS OF THE MISSIONARY.

THE Rev. W. Wyatt Gill, who formed one of the Missionary band on board the *John Williams*, on her leaving England, in July, 1851, for the Islands of the Pacific, has furnished the following lively and descriptive narrative of the incidents of the voyage between Tahiti and Mangaia, his own destination, and of his feelings and impressions on coming into contact, for the first time, with the interesting scenes of Missionary life and labour.

Under date Mangaia, March 10th, ult., Mr. Gill writes:—

"We arrived at Tahiti on February 4th after a pleasant voyage. Whilst there, I had the pleasure of accompanying Mr. Chisholm on a visit to some distant outstations. We travelled to Malaena (distant twenty miles from Papeete) on a Saturday. On the following day, four services were held in the different villages on our homeward route. I shall never forget my emotions, when, for the first time in my life, I worshipped with a congregation of native Christians. With great pleasure I delivered brief addresses, which Mr. Chisholm kindly translated to the people. I was everywhere struck by the numbers in attendance, and the decorum observed. When we returned to Papeete, we found a gathering of native teachers at the house of Mr. Howe; I think seventeen were present.

They are certainly a fine set of men. When I saw them, all I had heard and said in favour of native agency, rushed upon my memory with two-fold force. I had, afterwards, the pleasure of a visit to Papara, along with several others of our party. Upon the whole, I have been delighted to find, that the people still hold dear their Evangelical and Protestant principles; and that French arms and Catholic priests had done so little, during the years they have been trampling down this garden of the Lord. May our brethren, who accompanied us thus far, be enabled to do much for the God of peace and truth!

"On February 12th, we set sail for Eimeo; and, on Sunday, the 15th, we landed at Huahine. In consequence of the difficulty of warping the vessel into harbour, for the first

time, morning service was omitted. In the afternoon we attended native service on shore; and, at night, good Mr. Barff preached to us on board. We found things quite peaceful here. The old queen had been discarded, and an interesting young man had been appointed her successor, without a blow being struck. Whilst at this island, a large party of us went to visit an inland lake. After sailing, or rather paddling over it, we rested in a little chapel, built on the site of a *marae* (heathen temple).

"We afterwards climbed a steep hill to see the old national *marae*,—now overgrown with lofty trees. Around lay the memorials of many a human sacrifice. As I looked at all this, I could not but thank God for the mighty and happy change he has here wrought.

"Feb. 24th, we left for Raiatea, which we reached in a few hours. War had not yet broken out, but was continually apprehended. It was interesting to visit the scene of Williams's labours; but sad to find such drawbacks to the prosperity of the work now existing. On the 26th we left Raiatea, and reached Borabara. The gentlemen went ashore with the Captain; but our anchor was not cast. We remained ashore just long enough to see Mr. and Mrs. Krause, and their two young German friends. I was much pleased with the chapel. After an hour's stay ashore, we returned to our ship. The same evening we were sailing direct for *Mangaia*. Very early on Monday morning, March 1st, its outline was visible. What a tumult of feeling that gave rise to! A long voyage of seven and a half months just terminated, and the scene of my future labours full in view. After breakfast, Mr. George Gill came aboard. When he found there was a Missionary for *Mangaia*, he wept tears of joy, and then with the natives that accompanied him, he gave a long shout of triumph. Well, I thought this was a good beginning. I found that my fellow-labourer had a *warm heart*, and that is something valuable. After a wetting in crossing the reef, we all got

ashore. The first thing that struck me was the large chapel; and the comfortable and altogether creditable dwelling in which I am now writing. Our reception by Mr. G. Gill, and the people, has been most cordial. Such a shaking of hands—one almost wanted an extra pair for the occasion.

"Next day, several of us set off with Mr. Buzacott to see the inland villages. Mr. Buzacott preached at both, to the great delight of the natives. We found in each village a substantial stone chapel, and a school-house in preparation. I suppose 600 were present at one village chapel, and 800 at the other. In the largest of these villages (*Tamarua*) I am eventually to labour. The people, of course, wish me to go at once; but that would scarcely be wise. It is intended for me to reside at Oneroa with Mr. G. Gill, or near him, for three months, and then go to *Tamarua*; meantime paying the people occasional visits. We parted from our dear friends aboard the *John Williams*, on March the 4th, after a meeting had been arranged for the Missionaries of this group in the month of May or June next. I esteem it no slight privilege to have gained the friendship of such excellent people as Mr. and Mrs. Buzacott. To them, in a considerable degree, the comfort of our voyage was owing.

"We have received the greatest kindness from our esteemed fellow-labourers. I now long to acquire the native language. What was done aboard, with Mr. Buzacott's kind assistance, is a decided advantage. It will be no slight pleasure, when I can freely express myself to natives on the momentous topics of Christianity.

"The Bibles have excited great interest. All the *superior* copies, allotted for *Mangaia*, are disposed of; in all, about 120 copies have been distributed already. The day before yesterday, the first case was opened in the chapel, after special thanksgiving had been offered. It is quite refreshing to observe the great interest with which the sacred volume is perused by these people. May it be abundantly blessed!"

SOUTH AFRICA.

GRAHAM'S TOWN.

IN no part of the colony have the enemies of Missions been more persevering in their efforts to make the events of the war an occasion for heaping indiscriminate obloquy upon the coloured people and their friends and supporters than in Graham's Town.

Of the injustice and cruelty of these attempts to confound the innocent with the guilty no stronger proof can be given than in the facts adduced by the Rev. N. H. Smidt, the Society's esteemed representative at that station, and considering the numerous provocations to which the people under Mr. Smidt's charge have been constantly exposed since the outbreak of the war, it is peculiarly gratifying to learn, not only that they have, *with one solitary exception*, remained faithful to the cause of social order, but that the labours of the Missionary on their behalf, though pursued under the most adverse circumstances, have been rewarded by some gracious tokens of the Divine approval.

"My poor people here," writes Mr. Smidt, under date June 25th, "have suffered not a little in consequence of the rebellion of some of their countrymen in other parts of the colony. In fact, little difference is made here between the innocent and the guilty, the same feeling of hostility being evinced towards the loyal as the disloyal, whilst I also have had my share of insult as a Missionary. My house has been attacked twice at night, the windows being smashed, and the front door much injured, while personal insults have been offered me on more than one occasion.

"I feel thankful, however, that while a merciful Saviour has not abandoned me in my trials, he has also enabled my people, with one exception only, to continue faithful up to the present moment. It is matter of no ordinary comfort to my mind to be able to bear testimony to the continued good conduct of so many who have suffered the greatest provocations.

"The war has, however, done much mischief: while but few, if any, of the ungodly have been led to reflection by the many painful events which have transpired, others have, to all appearance, become more hardened, and not a few, especially among the soldiers of the Cape corps, have been carried away by the stream of intemperance; and it is very painful to reflect on the probability, that many who, being often reproved, are

hardening their necks, may be 'suddenly destroyed, and that without remedy.'

"Still, it will be seen that we have not altogether been left without the tokens of God's gracious presence and blessing. God's sanctuary here in connexion with the Society has not been abandoned. Its enlargement has been commenced—a large quantity of stone has been quarried, and we have about £50 in hand to proceed with the building as soon as convenient. The great body of the members have hitherto kept their garments clean, some have been added to the church, in spite of war and rebellious anarchy and confusion around, and others are 'inquiring the way to Sion, with their faces directed thitherward.' And while we know that we have the prayers of British Christians at home, may we not also expect some pecuniary assistance from them to enable us to complete the enlargement of our chapel?

"Several of the members of the church have, during the past year, been removed by death. I must, however, at present confine my remarks to one of these only, a Christian of long standing, who had served the church as a deacon during a period of about twelve years. If a man's *life* may be regarded as a fair test of his state before God, then, had I even known nothing about his last hours, I should have entertained no doubt of his present state. He was a most exemplary Chris-

tian, ardently devoted to the cause of the Redeemer. Though in intellect above the generality of his countrymen, he was yet most humble and unassuming. In his judgment the church always manifested great confidence, and I had never reason to regret it, for the influence he possessed was always exerted for good. In him those in distress always found a friend ready to assist them from his scanty means, whilst he also contributed liberally to the funds of the Society. His Christian career he commenced like one in earnest, and he preserved his consistency to the end. His sufferings during his last illness were severe; but he bore them with fortitude, and died depending for salvation solely on the merits of a crucified Redeemer. He remarked to me once, about the commencement of his illness, that if it were the will of God he should like to live a little while longer, for the sake of his two poor children, who were then motherless, and for the sake of the church. He was, however, soon convinced by the rapid progress of his disease, that God had otherwise designed, and he became reconciled to his lot, while the most superficial observer might have perceived that he was gradually ripening for the kingdom of heaven. On one occasion he said to me, 'I cannot say that my mind is always altogether free from doubt, but still I feel I can say, Lord, I believe, help thou mine unbelief.' On another occasion I found him in great distress, weeping bitterly. On seeing me he said that, though the Lord had preserved him from open sin, yet that Satan had tried hard to make him believe that he had committed the unpardonable offence. I experienced, however, no difficulty in bringing his mind back to the Rock of Ages, and from his trust in that sure foundation I never afterwards found him for a moment to swerve. I once asked him whether he feared death? He answered, 'No, I know in whom I have believed, my Redeemer liveth.' On another occasion he said to me, 'It must be a most dangerous thing to put off repentance to a death-bed. I

have often, when in great pain, found it most difficult to keep my thoughts collected and fixed on the Saviour.' On the day before his death I visited him twice, and found him very anxious 'to depart, and to be with Christ.' In the evening he appeared to be in great suffering, but very composed. He said that he felt his end was very near, and requested me not to leave his room. Shortly after he fell into a gentle slumber, but soon woke again, and said, as if somewhat disappointed. 'I thought I was going.' During my stay he was much engaged in prayer, and among other petitions, offered the following,—'Lord, delay not thy coming.' 'Lord Jesus, come quickly.' Early on the following morning he gently resigned his spirit into the hands of Jesus. On the Sabbath following I improved the circumstances of his death, for the benefit of survivors, by taking for my text those expressive words, 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

"Will not British Christians take encouragement from this instance of sterling piety in one of the sable children of Africa, to contribute more liberally to the cause of Missions? Let them rest assured that it is not the only one. No, there are many others. The cause of Missions has not proved '*a failure*.' There are many who both feel and evince the power of vital godliness, and we have sufficient proof of the fact, that even the despised nations of Africa are not beyond the limits of God's grace, that there is efficacy in the blood of Jesus to cleanse away even their sins, and to make them meet for 'the inheritance of the saints in light.' I dare not say that British Christians have not done much; but I may ask, nay, I would rather that they ask themselves, have they done enough? enough for such a cause? I feel persuaded that they will not suffer their minds to be prejudiced against the cause of Missions by the cry that has been raised against it, and that while others talk about *exterminating* the natives, they will continue to seek their *salvation*."

DEATHS OF MISSIONARIES.

THAT venerable and devoted servant of Christ, the Rev. William Anderson, who, for upwards of half a century, had laboured in the

cause of the Gospel in South Africa, departed to his rest in the latter end of September. But as no particulars have been received, we can only state that the event took place about the time above indicated, at Pacaltsdorp, with which Station Mr. Anderson had been honourably associated for a period of thirty years.

It may be interesting to observe, that Mr. Anderson, and also Mr. Read, of the Kat River Settlement, whose decease was announced a few months since, left England in company for the Cape of Good Hope, in the year 1800, and after the varied experiences of an unusually protracted Missionary career, they have both been called in the course of the present year to exchange the labours of earth for the fruition of the heavenly state.

It is with deep concern we have to announce the removal by death of another of our devoted Missionary brethren, the Rev. F. W. Wheeler, of Kingston, Jamaica, by which event his sorrowing family, and the church and congregation over which he presided, have sustained an irreparable loss.

From a communication, dated 11th October, addressed to us by the Rev. J. O. Beardslee, Principal of the Mico Institution, Kingston, and acting on behalf of the committee of the church suffering under this affecting bereavement, we give the following extract in reference to the last illness and death of our lamented brother:—

“A most afflictive dispensation, with which our heavenly Father has seen fit to visit us, calls for this communication. Our beloved pastor has finished his work, and gone to his reward. On Wednesday, the 29th September, Mr. Wheeler was attacked with fever, which, at the time, was not of a particularly alarming nature. The day following he went with his family to Shortwood (the scene of his former labours), but the fever continued to increase, and on Saturday a physician in the neighbourhood was called in.

“Subsequently, as the disease assumed a more alarming aspect, another medical gentleman was called from Kingston to attend him. It proved to be the yellow fever. All was done that medical skill and the most careful nursing could do for his recovery, and for a few days the hope was indulged that these efforts were not in vain. He lingered much longer than is usual in such cases, and his strength held out to a remarkable degree. On Saturday, the 9th instant, there was a decided change for the worse, and about half-past nine o'clock of that evening he expired. We need hardly say that he died happy, and has left behind him, in the evidence of a holy and devoted life, the best assurance to survivors of his having entered upon the rest and blessedness reserved for the people of God.

“Yesterday, the Sabbath, his remains were brought from Shortwood to Kingston, and deposited in the chapel-yard. Ministers of all denomination attended, and took part in the funeral service, and weeping thousands showed their respect for him by gathering to witness the last sad rites of sepulture.

“The Rev. Mr. Andrews, who has been with us in our affliction, assisted in conducting the funeral service, and supplied the pulpit for two services.”

On the eve of going to press, we have received the affecting intelligence of the decease of another of our Missionary brethren, the Rev. J. A. Shurman, of Benares, East Indies. The following particulars are communicated by the Rev. William Buyers, under date Benares, 2nd October, ult.

"From my letter of the 27th September, you will have been informed of the very precarious state of brother Shurman's health. It is now my painful duty to inform you, that it has pleased the Lord to remove him from this scene of labour and suffering, and to receive him, as we trust, into a state of eternal rest and enjoyment. He departed

this life yesterday, at about a quarter past twelve, A.M., and, last evening, his remains were deposited in the European Burying Ground, having been followed to the grave by many of the European residents of Benares, and a large concourse of natives, both Christian and heathen, to whom he was well known."

The Rev. R. C. Mather, of Mirzapore, also, in a letter of the same date, thus refers to the solemn event:

"This morning brought us the sad news of the decease of our brother Shurman. We had been expecting the event for some days. He had been breaking for upwards of a year, and he himself thought that this last formidable malady (acute dysentery) would cause his death. His last work was the composing four hymns, in Hindustani, for our native paper, the 'Khair Khwah i Hind.' They were translations of four favourite German hymns. They are all hymns of praise; the first, an expansion of 'Glory to God in the highest,' &c. The second, the 'Song of the

Church in the Revelations, on occasion of the Marriage of the Lamb.' The third, 'The Glories of Him who is the Root and Offspring of David.' The fourth, 'A Hymn to the Morning of the Day of the Sun of Righteousness.' I informed you, some time ago, that we had commenced a new edition of the Hindustani Scriptures. Mr. Shurman was the editor, and, in connexion with this undertaking, his death is a great loss. I feel it much, as he and I came out to India in the same ship, eighteen years ago."

To the foregoing notices, we may add, that our lamented brother Mr. Shurman, had, for a number of years, rendered highly valuable service in the educational department of the Mission, and, more especially, in the work of Scripture translation. The able version of the Urdu Old Testament, now extensively used in the Missions of Northern India, is the product of his editorial labours.

NEW YEAR'S SACRAMENTAL OFFERING TO THE NECESSITOUS WIDOWS AND ORPHANS OF DECEASED MISSIONARIES, AND ALSO TO AGED AND INFIRM MISSIONARIES.

THE time having arrived for presenting their annual appeal on behalf of the Widows and Children of their deceased Missionaries, the Directors desire to preface the appeal by making their grateful acknowledgments to those churches which have, in former years, so liberally contributed to the relief of these interesting claimants upon Christian sympathy.

Encouraged by the cordial and effective co-operation with which their efforts to serve the cause of the Widow and the Orphan have been

formerly met, the Directors have been led to consider that there is another class of claimants who have at least an equal title to share in the sympathies and benefactions of the churches, and with that view they recently adopted the following Resolution, viz. :—

That the case of superannuated and disabled Missionaries be united with that of the Widows and Orphans in the appeal for Sacramental Offerings in January next.

The Directors have every reason to believe that this extension of the objects of the fund will prove generally acceptable to the contributors, and, in renewing their annual appeal, the Directors take the opportunity to state that the present number of Widows wholly, or in part, dependent on the Society for support is *twenty-one*; of fatherless Children, *seventy-seven*; and of aged and infirm Missionaries, *eight*.

To prevent any possible misconception as to the object of the present appeal, the Directors desire to repeat the statement made on a former occasion, that they would not in any instance press their application to the injury of the poor members of churches, who have the first claim on the sympathy of their brethren; in such cases they simply ask that those Christian communicants who are willing, may have the opportunity of making some addition to their usual contributions at the Lord's table, and that the amount thus given *over and above the ordinary sacramental collection*, on the first Sabbath in January next, may be appropriated to this special object.

Signed, on behalf of the Directors,

ARTHUR TIDMAN,
EBENEZER PROUT, } *Secretaries.*

P.S. It is respectfully requested that the amount specially contributed on the occasion, in reply to this appeal, be *transmitted forthwith to the Rev. Ebenezer Prout.*

MISSIONARY CONTRIBUTIONS.

From 12th October to 12th November, 1852, inclusive.

	<i>l. s. d.</i>		<i>l. s. d.</i>		<i>l. s. d.</i>		<i>l. s. d.</i>
R. S. J.	21 0 0	<i>Harley-street, Chapel, Bow.</i>		Bangalore, Mary		<i>Surrey Chapel Auxiliary.</i>	
John Cunliffe, Esq.	20 0 0	Collected by—		Elizabeth	3 0 0	Per E. Howard, Esq.	
Stephen Rigaud, Esq. (L. S.)	10 0 0	Miss Mark	2 7 6	<i>Marlborough Chapel</i>		Missionary Boxes ..	4 18 8
J. F. Tasman, Esq.	10 0 0	Miss Temperly	1 17 0	Auxiliary on account	30 0 0	Dockhead School ...	1 19 8
Ditto for China	10 0 0	Miss Robey	2 2 8			Annual Collection..	66 9 8
Two Friends	2 0 0	Mrs. Ferris	1 18 6	<i>Mile End New Town</i>			73 8 0
Mr. W. Byers	1 10 0	Annual collection ..	8 13 7	Auxiliary per Miss		Less Expenses	3 15 6
Mrs. White and friends, Clapham	1 9 6	Sabbath-school Juvenile Missionary Association	3 4 6	Bournes, on account	6 18 0		69 12 6
<i>Camberwell.</i>			20 3 9	<i>Poultry Chapel, Auxiliary on account</i>	35 5 2	<i>Tottenham-court-road.</i>	
W. Carlile, Esq. (D) ..	20 0 0	<i>Holywell Mount</i>		<i>Salem Chapel, Wilton-square, New</i>		Mrs. A. C. Blagrove, for the Theological Seminary, Hong Kong	53 0 0
<i>Claremont Chapel.</i>		Auxiliary, on account	14 7 10	<i>North-road Sunday-school Missionary Box</i>	0 13 6	<i>Wardour Chapel Auxiliary Quarterly Subscription, per Mr. D. Child</i>	11 9 5
Sunday School for a Native Teacher to be called Joseph Blower	10 0 0	<i>Hoxton Auxiliary, per Mrs. Faulkner, on account ..</i>	12 0 0	<i>Stepney Ladies' Branch on account</i>	5 0 0		
<i>Finsbury Chapel.</i>		<i>Kingsland.</i>					
Auxiliary, per Miss Harrison, on account	26 0 7	Juvenile Branch ..	10 0 0				
		Miss Bibbins, for the Native Girl at					

[illegible]

	<i>l. s. d.</i>
Collection, Independent Chapel	4 0 0
Collected in Master George William Dodde, Missionary Box—	
Donations	0 6 0
Mrs. R. Horne	1 7 6
Expenses of Meeting	10 13 6
	1 4 6
	9 9 0

Morpeth.

Rev. W. Ayre.	
Collection	4 10 2
Missionary Boxes.	
Mrs. L.	1 0 0
Mrs. S.	0 12 6
Mrs. Walker	0 8 0
Mr. Creighton	0 10 0
First Class of Sunday Scholars	0 10 4
The Produce of Mrs. Grahamsley's Pear Tree	0 10 0
Collected by—	
Miss Taylor	1 10 7
Mr. Reay	0 8 0
Mrs. W. Grahamsley	0 7 0
Small Sums	(D.) 8 0
	10 14 7
Less Expenses	0 8 0
	10 6 7

SOMERSETSHIRE.

Bath.

Auxiliary Society, per W. T. Blair, Esq.	
Contributions	160 3 0
For the Native Teacher, William Jay, 1st year	10 0 0
Towards the support of Rev. W. Gill, Rarotonga	63 17 0
	234
Bristol, Auxiliary Society, per R. Ash, Esq., on account	800 0 0

Clevedon, G. J. Waters, Esq., (A.)	1 1 0
--	-------

Taunton.

Pupils of the Proprietary School, per Dr. Bewglass	5 0 0
North-street Independent Sabbath School, per S. Pollard, Esq., one quarter	3 7 0

STAFFORDSHIRE.

South Auxiliary Society, Hanleyworth.	
Union Chapel.	
The Family of the late Mr. Robert Boyle, for Orphan School at Bellary	10 0 0
Boys' Sunday-school, Teachers and Scholars	2 7 3
Girls' do. do.	5 4 4
Mr. J. Richard's Pupils	3 11 1
10 <i>l.</i> of these Three Items for Schools at Bellary.	
Boxes, Cards, and Subscriptions.	
Miss Briggs	1 4 3
Master Davies	0 3 1
Joseph Hall, Esq. (A.)	2 0 0
Mrs. Hammond	1 15 6
Miss Martha Hammond	1 0 0

	<i>l. s. d.</i>
Miss Lewis	0 8 0
Miss Thomas	0 10 0
Collection at Public Meeting, and One Pound of Tea	4 7 0
	32 10 6
Less Expenses	1 16 6
	33 14 0

Lichfield.

Public Collection	2 15 0
Missionary Boxes.	
A Poor Blind Widow	0 1 4
A Friend at Shaw	0 1 0
A Servant Maid	0 9 0
A Widow's Box	0 1 6
Mrs. Higgins	1 3 2
A Friend's Box	0 6 0
A Little Boy, the Profit on Articles Made and Sold	1 9 11
Miss Peach	0 4 2
Miss Heaps	0 5 1
Mrs. Norman	0 8 0
Wm. Houlgate	0 2 0
Young Ladies at Miss Fairbrother's	0 3 0
A Friend	0 10 3
Mrs. Scott	0 8 2
A Friend	0 5 0
Mrs. Spare	0 7 1
H. Little	0 3 10
Miss Bakewell	0 10 0
William Sait	0 0 0
A Friend	0 2 6
Master Sims	0 1 7
Addition to Collection	0 2 0
Exs. 17 <i>s.</i> 8 <i>d.</i>	0 2 0
	10 <i>l.</i> 2 <i>s.</i> 2 <i>d.</i>

Oldbury.

Rev. W. Hood.	
Contributions	3 0 0
Stafford, per Mr. J. Chritchley	23 17 6
Walsall.	
Rev. A. Gordon, A.M.	
Mr. Stephens, Treasurer.	
Mr. Wiggins, Secretary.	
Contributions	13 14 6

Collected by Miss Woodward—	
Mr. Stephens	10 0 0
Mrs. Stephens	1 0 0
John Day, Esq.	1 0 0
John Sharron, Esq.	1 0 0
Mr. Thomas Kirkpatrick	1 0 0
Mr. William Kirkpatrick	1 0 0
Mrs. James Mason	1 0 0
Rev. A. Gordon	0 10 0
Mrs. Cook	0 10 0
Mrs. James Douglass	0 10 0
Mrs. Rolt, Douglass	0 10 0
Mr. Sheldon	0 10 0
Mrs. Smith	0 10 0
Mr. Abbis	0 10 0
Mrs. Harvey	0 5 0
Mr. Danford	0 5 0
Master Woodward's Missionary Box	1 3 7
Miss Fanny Douglass, ditto	0 8 0
Collected by Miss Potter—	
Mrs. Potter	1 0 0
P. Potter, Esq.	1 0 0
Mr. Wiggins	1 0 0
Mrs. Wiggins	0 10 0
Miss Macqueen	0 10 0
Mr. John Potter	0 10 0
Miss Potter	0 10 0
Mrs. Neale	0 10 0
Mr. G. Neale	0 10 0
Mrs. Cowley	0 5 0
Collected by Miss Adie—	
Mr. Brookes	1 0 0
Crested, Esq.	0 10 0
Mrs. Holden	0 10 0
Mrs. Alston	0 5 0
Mr. Holloway	0 5 0
Donation	0 3 0
Ditto	0 5 0

	<i>l. s. d.</i>
Collected by Mrs. Whitehouse—	
Mrs. Wilkes	1 0 0
Mrs. Mills	1 1 0
Mrs. Whitehouse	1 1 0
Mrs. Birch	0 10 0
Miss Andrews	0 5 0
Mr. Ashby	0 5 0
Mrs. Saunders	0 4 0
Messrs. E. and A. Stanley	0 7 0
Girls' Sunday-school	0 4 0
Charles Forster, Esq., M.F.	5 0 0
Proceeds of Breakfast	8 11 8
Exs. 43 <i>s.</i> ; 62 <i>l.</i> 17 <i>s.</i>	1 9 3
West Bromwich.	
Ebenezer's Chapel.	
Rev. W. H. Dyer.	

Collections	16 9 0
Juvenile Meeting	1 11 6
Mrs. W. Whitehouse, for Native Teacher, G. Anger Whitehouse	10 0 0
Girl in India, named Elizabeth Horton	3 0 0
Mrs. Nock	2 0 0
Mrs. Birch	0 10 0
Mrs. W. Sanders	0 10 0
Mrs. Pugh	0 9 0
Rev. W. H. Dyer	0 10 0
Mr. Stringer	0 10 6
Mr. Bennett	0 5 0
Miss Roberts	0 4 0
Missionary Boxes	4 16 3
Exs. 27 <i>s.</i>	29 <i>l.</i> 8 <i>s.</i> 3 <i>d.</i>

Wheaton Aston.	
Rev. T. S. Chalmers	
Collected by Miss Hitchcox	2 8 4
Collection	3 2 3
Exs. 2 <i>s.</i> 6 <i>d.</i>	6 <i>l.</i> 9 <i>s.</i> 1 <i>d.</i>

SUSSEX.	
Chiddingfold, per Rev. J. Holt	3 1 0

WARWICKSHIRE.	
Birmingham District.	
Per W. Beaumont, Esq.	
Anonymous, Proceeds of Half a Pound of Tea	0 3 0
Carr's-lane, Additional, Hans Sloane, Esq.	2 5 0

Erdington.	
Congregational Chapel.	
Missionary Boxes.	
Mrs. Spawforth	0 10 0
Mrs. Fowler	0 5 0
Mrs. Allarton	0 5 0
Anne Taylor	0 8 6

Collected by Miss Maria Fowler.	
Mrs. Fowler	0 10 0
Dr. and Mr. Mackay	1 0 0
Miss M. Fowcr	0 4 4
Wm. Fowler, Esq., (A.)	1 1 0
Collected after Sermon	8 15 8
Exs. 9 <i>s.</i> 6 <i>d.</i>	12 <i>l.</i> 10 <i>s.</i>
	14 13 0

WESTMORELAND.	
Appleby, R. B. Yeates, Esq., (D.)	1 10 0

WILTSHIRE.	
Bird Bush.	
Rev. C. Harrison.	
Collected by—	
Miss M. Horder	0 13 6

	<i>l. s. d.</i>
Miss J. Gould	0 15 6
Boxes.	
Rev. C. Harrison	0 5 6
Mrs. Smith	0 11 6
Mrs. W. Crowbridge	0 8 7
Miss M. A. Barter	0 3 5
Master Lush	0 4 2
Emma Jane Bridle	0 3 8
Miss Ellen Horder	0 5 7
Mr. Kiddle	0 2 0
Mr. Wm. Goddard, Jun.	0 3 0
Public Meeting	2 14 2

Sunday-school.	
School Box	0 6 6
Hannah Mitchell	0 2 3
Ebenezer Barter	0 3 3
Love Harrison	0 1 2
Louisa Harris	0 1 8
Collected by Young Friends, for the Ship.	
Sarah King	0 3 0
Emma Parrott	0 1 1
Sarah A. Hens-trede	0 1 6
Eve Sanger	0 3 0
John E. Lush	0 4 6
Hannah Bell	0 6 6
Mary Ann Seam-mell	0 1 0
Maria Whately	0 3 3
Exs. 4 <i>s.</i> 10 <i>d.</i>	8 <i>l.</i> 9 <i>s.</i> 5 <i>d.</i>

Bradford.	
Collected by—	
Mrs. Gear	5 2 4
Mrs. Harris	3 15 0
Mrs. E. Harris	2 8 9
Miss Green	3 13 0
Miss Wilton	1 14 0
Mr. Eecman	1 10 4
Sabbath-school Girls' Missionary Box	1 5 6
Sabbath-school Boys' ditto	0 19 5
Sabbath-school Working Meeting, for Mrs. Porter's School	3 0 0
For the Native Boy, R. Harris, at Bangalore	3 0 0
Thank offering	
Boxes	2 14 0
Collections	15 5 8
Less Expenses	0 7 6
	44 0 6

WORCESTERSHIRE.	
Auxiliary Society.	
E. Wall, Esq., Treasurer.	
Bromsgrove.	
Rev. J. Parsons.	
Sabbath-school Children	7 18 1
Mr. Edw. Perkins, Superintendent	7 18 1

Missionary Boxes.	
Master B. Withford	1 0 0
Master Parsons	0 16 2
Master Amis	0 13 4
Master Parry	0 5 0
Master Parry	0 10 1
Master Pearce	0 9 9
Miss Wilkins	0 10 5
Master C. Withford	0 6 6
Master Buckingham	0 5 9
Mrs. Lee	0 11 3
Master W. Withford	0 3 5
Mrs. R. Pearce (Day School)	0 4 6
Mrs. Munn	8 11
Jane Hudson	0 7 10
Fanny Warner	0 4 0
Master Jackson	0 2 0
Mr. Yates	4 5
Jessie Crawford	0 5 4
Master Rainbow	0 1 11
Thomas Wall	0 2 9
Jane Tisley	0 1 11
Two Friends	0 1 1
Public Collection	6 3 9

l. s. d.			l. s. d.			l. s. d.			l. s. d.		
Fractions.....	0	0	9	Rev. Jno. Richards..	1	0	0	YORKSHIRE.			
Sacramental Collec-	2	0	0	Rev. Jas. Richards..	1	0	0	Huddersfield, A			
sation	2	0	0	Mr. Saml. Richards	1	1	0	Friend to Mis-			
31. 17s.-----				Missionary Boxes ..	1	13	10	sions, by S. Old-			
<i>Dudley.</i>				For Native Teacher,				field, Esq.....	20	0	0
Rev. D. K. Shobotham.				Alan Lett, Sun-				Hull and East Rid-			
Annual Subscrip-	12	14	5	day-school Chil-				ing, Auxiliary So-			
tions.....	12	14	5	dren	10	0	0	cety, per A. Levett,			
Collection after Two				30l. 13s.-----				Esq.....	218	2	1
Sermons	26	11	6	<i>Worcester.</i>				Leeds District.			
Collection after Ad-				Rev. Dr. Redford.				Per S. Hick, Esq.			
dress to Sunday				Sacramental Collec-				Contributions.....	193	0	0
Scholars	3	0	8	tion for Widows				Ladies' Association for the			
Subscriptions in				and Orphans of				Promotion of Female Edu-			
Sunday-schools ..	17	4	7	Missionaries	10	3	6	cation in India.			
Subscriptions in Fe-				Annual Subscriptions.				For Mrs. W. Por-			
male Bible-class ..	5	8	6	Richd., Padmore,				ter's School, Ma-			
Missionary Boxes ..	1	15	7	Esq.....	1	1	0	dras.....	18	0	0
Juvenile ditto ..	1	6	8	Mrs. Stokes	1	1	0	For the T. R. Hill's			
Collected by Richd.				William Hill, Esq.,				school, Bangalore,			
Pickerrill (a blind				T. R. Hill, Esq.,				under the Care of			
man)	0	9	0	Robt. Gillham, Esq.,				Mrs. Campbell ..	18	0	0
John Tandy, Esq.,	1	0	0	Edwd. Evans, Esq.,	0	10	6	For Mrs. Buyers's			
For Four Orphan				Edward Wall, Esq.,	1	0	0	School, Benares ..	11	0	0
Children, Two				Mrs. Wrich	1	0	0	Scarborough, Mrs. J.			
Boys and Two				Mr. George Joseland	0	10	0	W., by Rev. T. N.			
Girls, Mirzapore..	12	0	0	Mr. Cope	0	10	0	Jackson, Filey....	3	0	0
Public Meeting ..	5	17	0	Miss Chilvers	0	6	0	York Central Aux-			
For Chinese Mission.				Rev. Wm. Crowe ..	0	10	0	iliary, per J. Allen,			
James Wood, Esq.,				Mr. Brecknell's List	1	10	0	Esq.....	143	0	9
(D.)	5	0	0	Collections	24	6	6	WALES.			
John Whitehouse,				Missionary Boxes ..	13	10	3	Wrexham.			
Esq., (D.)	5	0	0	For Mrs. Porter's				Pen-y-bryn Chapel.			
For Native Teacher,				School, Cuddapah,				Collections.....	10	0	0
James Dawson, by				by Mrs. Redford ..	8	8	5	Mrs. Edwards, Betts	0	10	0
John Whitehouse,				Young People's				Miss Price, Pentrefin	2	0	0
Esq.,	10	0	0	United Missionary				12l. 10s.-----			
For Native Teacher,				Society	9	12	6	SCOTLAND.			
John Whitehouse,				Public Meeting ..	6	8	5	Dundee.			
by Mrs. White-				Mrs. Pardee's Box,				Edward Baxter,			
house	10	0	0	Omberley.....	0	13	1	Esq., (A) 100 0 0			
For African Relief				Donations after Tea				Ward Chapel Juve-			
Fund.				Meeting	0	6	6	nile Association,			
Sacramental Collec-				T. R. Hill, Esq., for				for the Native			
tion	8	6	1	Native Teacher,				Teacher, James			
J. Whitehouse, Esq.	5	0	0	Richard Evans, at				Russell	15	0	0
130l. 14s.-----				Nagercoil	10	0	0	Glasgow.			
<i>Hales Owen.</i>				Birdport Chapel				Auxiliary Society.			
Rev. E. Reeve.				after Sermons ..	11	6	4	J. Risk, Esq., Treasurer.			
Sabbath-school Mis-				130l. 17s. 2d.				Cambridge-street U.			
sionary Box (Girls)	1	14	9	Leigh Sinton.				P. Church, per Mr.			
Ditto, (Boys)	1	0	4	Collection after Ser-				Hutchison Town U.			
				mon	4	16	7	P. Church, per Mr.			
Less Missionary				Children's Mission-				John Ure	10	0	0
Rewards.....	0	2	1	ary Box	4	8	10	Rotten-row-street			
				Mr. B. Jones	2	0	0	Sabbath-school, in			
Missionary Boxes.				Miss L. Jones	1	6	0	connexion with			
Chapel.....	0	7	3	Mary Smith.....	0	12	4	West George-street			
Miss M. Harris ..	1	5	0	Sarah Bennett.....	0	10	2	Chapel.....	1	0	0
Miss H. B. Parsons.	0	11	0	John Bosworth.....	0	5	0	Balance of Proceeds			
Miss H. Rose	0	4	9	Elizabeth Bosworth	0	12	0	of Soiree, 1851 ..	2	4	1
Miss Partridge ..	0	4	0	Mary Lowe	0	10	0	John Brown, 41,			
Master Alfred Grain-				16l. 11s. 5d.				Charlotte-street ..	1	1	0
ger	0	6	6	Malvern.				Thos. Train, South			
Master E. T. York.	0	8	6	Rev. C. Lee.				Apsley-place	2	0	0
Clara Holmes	0	2	6	Collection after Pub-				A Friend to the			
6l. 2s. 6d.-----				lic Meeting	8	11	9	London Mission-			
<i>Redditch.</i>								ary Society	1	0	0
Missionary Boxes ..	4	1	2					A few Friends for			
Missionary Basket..	1	0	2					Mirzapore Chapel	0	8	0
Sabbath-school								Helensburgh.			
(Girls)	0	10	3					Miss Arthur, Treasurer.			
Ditto, (Boys)	0	8	8					Jehn Dryden, Esq.,	5	0	0
Public Meeting ..	3	0	5					Andrew Oswald, Esq.	1	0	0
H. Millward, Esq.,	0	10	0					Henry Oswald, Esq.	0	10	0
9l. 10s. 8d.								Miss Reeves	2	10	7
<i>Stourbridge.</i>								Mrs. McGilp	0	11	6
Rev. James Richards.								Missionary Boxes ..	1	10	7
Collections after Ser-											
mons	14	11	2								

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., 108, Fife-place, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

For use in Library only

For use in library only

I-7 1852/1854

Missionary Magazine and Chronicle

Princeton Theological Seminary-Speer Library



1 1012 00313 4709